

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 8th March 1902.

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I.—FOREIGN POLITICS.

Al Punch [Patna] of the 28th February cannot understand how England declares herself the sole mistress of the Persian Gulf, how she claims the suzerainty over Koweit and other small States like it, and how she asserts that the Porte has no right to interfere with the *status quo* in that part of the world. The only right which England acquired there in the time of the East India Company was that of interfering with the pearl-fishing tribes and the slave merchants of the Persian Gulf, who were often at war with one another, and at no time has she claimed the right to interfere in the affairs of any States on the Persian Gulf.

AL PUNCH,
Feb. 28th, 1902.

2. The *Bangavasi* [Calcutta] of the 1st March rejoices over the recent treaty between England and Japan. The treaty means the recognition of Japan by England as a Power, and for the matter of that by Europe. A few years ago, when there was a talk of such a treaty between England and Japan, the German Press ridiculed the idea, and there was some flutter among the European Powers generally; but this time the treaty has been concluded without noise, and Germany is glad of it. One of the objects of the Anglo-Japanese treaty is the preservation of the Chinese Empire from the attacks of the Russian Bear; and the alliance will go a great way in checkmating the advance of Russia in the direction of China. The protection of the weak against the strong is one of the functions of sovereignty; and we rejoice that England has, in conjunction with Japan, undertaken to protect China against Russia. One thing is very significant. Only within two days of the treaty, America demanded of Russia an immediate evacuation of Manchuria.

BANGAVASI,
Mar. 1st, 1902.

II.—HOME ADMINISTRATION.

(a)—Police.

3. A correspondent of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th February says that last year Babu Abinash Chandra Mitra, the station master of the Lalitpur station on the Indian Midland Railway, resigned service and left for home, leaving two tin boxes with a friend with instructions to send them to him by railway parcel. But afterwards, when he went to take delivery of the boxes at the Sivanivas Station on the Eastern Bengal State Railway he found only one box instead of two. A few days after he got information that the other box had arrived, but on going to the station he found that it was only a broken wooden box. He refused to take delivery of it, and demanded compensation from the railway company. Some time after this Babu Tara Chand Das, Inspector of the Sealdah Railway Police, came to Abinash Babu and asked him everything concerning his demand for compensation. Afterwards he came to know that a warrant had been issued against him. He surrendered himself to the Sealdah Police Court and was released on a bail of Rs. 2,000. The next day the *Englishman*, the *Statesman* and other leading newspapers reported that a native railway servant stood charged with having misappropriated money belonging to the Indian Midland Railway Company. During the trial of the case in Lalitpur it transpired that the loss of the tin box was the real cause of the suit, and that the charge of misappropriation was fabricated by Inspector Tara Chand. The case was dismissed; Tara Chand's intentions were foiled. He again brought a case against Abinash Babu in the Sealdah Police Court for having unnecessarily harassed the police. The case was inquired into by an Honorary Magistrate and it was found that it was the police which had harassed the defendant instead of the defendant's having harassed it. The case was consequently dismissed. Abinash Babu was acquitted, but alas! he is ruined. Who is responsible for the loss caused to Abinash Babu by the malicious action of a police officer? Who, again, is responsible for the loss of time and money caused to the Government by Tara Chand's wickedness? Unfortunately for the country, police officers like Tara Chand are not few. Does not Government see how much harm is done by them? Does not Tara Chand deserve punishment?

SRI SRI VISHNU
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
Feb. 26th, 1902.

JYOTI,
Feb. 27th, 1902.

4. Referring to the death of Raj Kumar Das, a native of Chittagong, who resided in a students' mess at 14-1, Sita Ram Ghose's Street, and was a student in the fourth year class in the Calcutta City College, and whose dead body was found at the Howrah Railway Station on the morning of Saturday, the 19th January last, the *Jyoti* [Chittagong] of the 27th February enumerates the following reasons why it cannot accept the Police report which says that the deceased had committed suicide by swallowing opium:—

(1) The deceased went out for a walk on the evening of Saturday, the 18th January. He did not return, and in consequence his fellow-lodgers at the mess made a search for him the next day. On the 20th they reported his sudden disappearance at the Muchipara thana and left a photograph there. A paragraph was also sent to the *Bengalee* newspaper for publication. In the meantime, on the 19th, his dead body was discovered at Howrah, and was sent to the Civil Surgeon for *post mortem* examination, and a report of the discovery was at once telephoned to the Calcutta Police. From this it appears that the Calcutta Police circulated the report in the various thanas soon after its receipt from Howrah on the 19th. Why, then, did the Muchipara thana send the information to the residents of the mess so late as the 24th January?

(2) The dead body was not identified, yet no photograph was taken of it.

(3) The dead body was allowed to be burnt on the 20th January without giving the relatives and friends of the deceased an opportunity to have a look at it.

(4) There were marks of blood on the clothes that were found on the dead body, and which were subsequently identified by the fellow-students of the deceased as his.

(5) The deceased received a remittance from home on the 18th January and was about to go to College to deposit his fee for the B. A. examination when, at the request of his fellow-students, he gave up the idea, as that was a Saturday, and proposed to go on Monday instead. This, together with his determination to appear at the B. A. examination and his well-known good character, the distance of the Howrah station from the mess house, and the great crowd of people always to be found there, renders the police theory of suicide improbable. The Government ought to engage the services of an able detective officer to clear up the mystery.

HITAVADI,
Feb. 28th, 1902.

5. The *Hitavadi* [Calcutta] of the 28th February hears that the District Superintendent of Police, Burdwan, has ordered the clerks of his office to work from twelve to fourteen hours every day, and has forbidden absence from work on holidays and Sundays. It is also said that he uses such abusive words as "fool," "stupid," etc., that the other day he punished two clerks for the fault of one, and that the payment of the salary of two clerks has been stopped for one of them having taken ten or fifteen minutes in finding out a paper. These two clerks have been made to do the work of another clerk in addition to their ordinary duty, and this clerk has been given work in the Bengali department.

DACCA PRAKASH,
Mar. 2nd, 1902.

6. The *Dacca Prakash* [Dacca] of the 2nd March says that the accused in the Maijpara dacoity case have been sentenced to seven years' rigorous imprisonment by the Additional Sessions Judge of Dacca. How Babu Rohini Kumar Chakravarti, junior Inspector of the Kapasia thana, who first investigated this case, sent up the case in C. Form, is incomprehensible. Will the authorities enquire?

(b)—Working of the Courts.

BIKASH,
Feb. 26th, 1902.

7. The *Bikash* [Barisal] of the 25th February says that the accused in a murder case, now being heard before the Sessions Judge of Barisal, is suffering from an acute type of gout, and that in spite of this he is everyday brought from the jail to the court-house in a carriage and made to lie down there. The man has hardly any sensation left in him, and can neither speak nor move. Is the presence of such a man in Court required by the law, because

he is an accused in a case? It is said the Sessions Judge was moved to pity at the spectacle of the suffering man; but inasmuch as the Civil Surgeon of Barisal, who is also Superintendent of the jail, has not certified that the accused is physically unable to be present in Court, the Sessions Judge has no power to do anything in the matter. The Civil Surgeon is a new man here; and it is to be hoped that the matter will be properly considered by him.

8. The *Charu Mihir* [Mymensingh] of the 25th February says that the Kabulis have adopted a new method of harassing and oppressing people in the Mymensingh district. They have instituted suits in civil courts in different parts of the district for recovery of money alleged to be due to them. A large number of such suits have also been instituted in the Calcutta Small Cause Court against natives of the Mymensingh district. And among the defendants in suits, there are many who never made any purchases from these Kabulis. Claims for Rs. 40, 50 or even 100 have been preferred against people who purchased cloth valued at Rs. 7 or 8. A large number of such suits have been instituted in the Munsif's Courts in the Sadar. In some of these suits the Munsifs have passed decrees without giving the defendants opportunities for bringing in evidence. In some suits the defendants had no other alternative left than to come to an amicable settlement. All this has caused hardship and loss to many. The plaintiffs hold no documents granted in their favour by the defendants; and decrees have been passed merely on the basis of the statements of the plaintiffs. It is a matter of regret that in some cases the Munsifs have unjustly rejected the applications of the defendants for summoning witnesses, who were present in Court on the first day of hearing.

CHARU MIHIR,
Feb. 25th, 1902

9. The same paper says that all the parties to suits are dissatisfied with the methods of the second Munsif of Mymensingh. In Small Cause Court suits, applications for summoning witnesses on the first day of hearing are mostly rejected; and this, in many instances, leads to failure of justice. Applications for adjournment are also generally rejected.

CHARU MIHIR,

10. The *Medini Bandhav* [Midnapore] of the 26th February says that the other day Mr. Jarbo, Deputy Magistrate of Midnapore, in charge of the certificate office, brought up on a warrant an old paralytic octogenarian Brahman of village Pathra, named Sib Narayan Majumdar, for arrears of rent, and ordered him to be imprisoned for a month and a half. An application was subsequently made to Mr. Jarbo for the release of the Brahman on the ground that he owned no land at all, and that therefore he had been unlawfully arrested and imprisoned. The application was rejected. Next, an application was made for the Brahman's release on bail, and this application also was rejected. At last an appeal was made to Mr. Luson, the District Magistrate, who ordered the Brahman's release on a bail of Rs. 50, and directed Mr. Jarbo to make an inquiry into the matter. The result of the inquiry showed that the Brahman had nothing to do with the arrears of rent for which he had been sentenced to imprisonment for a month and a half. The Brahman has accordingly been released. Will Mr. Luson take such steps as will prevent the recurrence of such unlawful arrest and imprisonment by Mr. Jarbo?

MEDINI BANDHAV,
Feb. 26th, 1901.

11. The Pomra correspondent of the *Jyoti* [Chittagong] of the 27th February says that the Munsif of South Raojan in the Chittagong district calls the natives of the place *chasa* (boors) and *jungly* (savages). Any body complaining to him of a grievance gets no redress, but rebuff in contemptuous language.

JYOTI,
Feb. 27th, 1902.

The Court generally rises several hours after nightfall, and consequently litigants and others have to return to their homes through dark, narrow passes, full of wild animals. The other day a man prayed for permission to leave before nightfall, but the Munsif said in reply "Tigers kill beasts and not men."

12. Referring to the appointment of Babu Sarada Charan Mitra as an Officiating Judge of the Calcutta High Court, the *Shankhanidhi Gazette* [Dacca] of the 28th February, says that the Mitra Judges of the Calcutta High

SHANKHANIDHI
GAZETTE,
Feb. 28th, 1902.

Babu Sarada Charan Mitra as
an Officiating Judge.

Court have been well known for their high judicial ability and independence, and hopes that Mr. Justice Sarada Charan Mitra will maintain the reputation. There is no doubt that he will be made permanent, unless disqualified by age.

MIHIR-O-SUDHAKAR,
Feb. 28th, 1902.

13. The *Mihir-o-Sudhakar* [Calcutta] of the 28th February says that Mr. Justice Sarada Charan Mitra took his seat on the High Court Bench on Monday, the 24th February. Mr. Justice Mitra is a man of ripe experience and sober judgment, and is deeply learned in the law. On the whole, it is a matter for congratulation that a native of India has been appointed to the post.

BANKURA
DARPAH,
Mar. 1st, 1902.

14. The *Bankura Darpan* [Bankura] of the 1st March rejoices at the appointment of Babu Sarada Charan Mitra as an Officiating Judge of the Calcutta High Court. He is a most talented and distinguished graduate of the Calcutta University, and he obtained the Roychand Premchand Scholarship within five years of his passing the Entrance examination.

BHARAT MITRA,
Mar. 1st, 1902.

15. The *Bharat Mitra* [Calcutta] of the 1st March says that the native *hakims* would seem to have formed a very bad opinion of the native papers. Lately the case of defamation against the editor and the publisher of the Urdu paper entitled *Al Misbah* came on for hearing before Mr. Budruddin, an Honorary Magistrate of the Calcutta Police Court. Hearing that the case had been compromised out of Court, the Magistrate observed that if the case had not been settled in that manner, he would have punished the defendants very severely. We should like to know whether Sir John Woodburn thinks it proper that cases against the press should be tried by *hakims* who are bent upon punishing severely all persons connected with the press.

DACCA GAZETTE,
Mar. 3rd, 1902.

16. The *Dacca Gazette* [Dacca] of the 3rd March is glad that Babu Sarada Charan Mitra has been appointed to officiate as a Judge of the Calcutta High Court. By selecting a worthy man the Government has earned the gratitude of all.

(d)—Education.

BASUMATI,
Feb. 27th 1902.

17. The *Basumati* [Calcutta] of the 27th February writes as follows:—
Vernacular text-books in Bengal. With the enforcement of the new vernacular scheme in Bengal the compilation of new text-books is going on apace. Government issued one resolution and a notification in this connection, the first on the 2nd January, and the second on the 13th March 1901. The Committee which was appointed to consider the scheme decided that "the books might be written in any vernacular used in Bengal, but a very full type-written summary of the contents in English should be submitted with each book." After the issue of the resolution English publishers like Messrs. Longmans, Green and Company, Messrs. MacMillan and Company appeared in the field. We were dissatisfied to see English publishers as competitors in the field of compilation of vernacular text-books. The circumstance appeared to be quite unnatural. But we did not impute bad intentions; we thought that the authorities had meant well but were mistaken. Mr. Pedler, however, had to consult the interest of these English publishers, and a notification was issued which said, "authors and publishers are invited to submit to the Director of Public Instruction, Calcutta, printed or type-written copies of all books intended for use, &c. Such works may be printed or type-written in English or in any vernacular, but if submitted in vernacular, they should be accompanied by a type-written literal translation of the work." Had the object been that vernacular text-books should be submitted in the English language, the direction given would have been "such works may be written in English," and not, "such works may be printed in English." We thought that vernacular text-books were to be submitted in English type in order that the Lieutenant-Governor and other European officials might read them. But as a matter of fact many English publishers and some native authors have submitted books written in the English language. If approved, these books will have to be re-written in vernacular. But their merits cannot be pre-judged from their English originals. The principle of writing vernacular text-books first in the

English language, and then translating them into vernacular, is in itself ridiculous. Far more ridiculous is the principle of judging the merits of vernacular text-books from their English versions. But nothing is ridiculous in this country!

18. The *Sanjivani* [Calcutta], of the 27th February, has the following:—

The Viceroy's Convocation speech. "You must," observed the Viceroy in his Convocation speech, "do your work for the work's own sake, not for the grade, or the promotion, or the pension, or the pay." Lord Curzon is a past master of eloquence, and there is in all his speeches evidence of deep thought, noble feeling, and that keen insight which is the result of experience. His words are sweet and yet of serious import. Certain portions of his Convocation speech, however, are unfortunately wanting in these characteristics.

A perusal of the earlier portions of the speech might warrant the assumption that His Excellency's memory partly failed him while he was proceeding with its delivery. His observations are all true, as the advice he has given is perfectly sound. But the observations as well as the advice being inapplicable to the present case, are not likely to produce any useful results. His eloquent and wise advice would have borne fruit if it had been given before an assembly of young Englishmen at some meeting of the Oxford University. But delivered as it was before an Indian audience, Lord Curzon's address, in so far as it ignored the existing state of things in this country, appeared to be the very reverse of practical. It seems to us as if, carried away by his Oxford reminiscences, His Excellency had allowed himself to make an address which could not be reasonably and appropriately made in Calcutta. We confess this has caused a little surprise.

To advise the people who in the public service of their country only find opportunities of carrying out orders, to cultivate self-reliance and independence and earnestness of purpose is as idle as it would be to attempt an explanation of the beauties of a painting before a blind man. The principal duty of a servant is to try to please his master. But our masters, at any rate, a good many of them, get extremely displeased if they find any trace of those qualities in us. Many of them cannot bear that we should take the initiative in any matter, while many others do not believe that we are able to do so. Such being the case, any attempt to act independently or give proof of self-reliance would be sure to be ridiculed or sternly repressed. That is why we say that though the advice given by the Viceroy is very good advice, still considering the time and the place in which and the persons to whom it has been given, it must be regarded as a little irrelevant and unsuitable.

A Bengali subordinate was put in independent charge of some work, which he executed in a very able manner, but when his official superior, a European, came to inspect it, he was extremely displeased to learn that the native subordinate had not consulted any superior officer or followed any existing or standard plan in the execution of the work. This is a typical instance of how self-reliance and independence in native subordinates are discouraged in public offices. Under these circumstances, this advice as to the necessity of forming a habit of self-reliance given to all would be candidates for admission into the public service may not unnaturally be mistaken for sarcasm.

This counsel regarding self-reliance is as irrelevant as the holding out before native subordinates in the public service of the highest ideal of work for the work's own sake is idle and useless. The circumstances under which work for its own sake is rendered possible do not exist so far as service under Government at the present time is concerned. There is undoubtedly high intellectual work leading to a development of the mental faculties and capacities in the performance of which men look to no other reward than the approbation of their own conscience. But is the drudgery to which the native quill-driver is doomed work of that sort? Does such labour, as a rule, lead to intellectual development and bring self-approbation? What other inducement is there for men doing such work, except that of promotion, pay and pension?

Outside the walls of a lunatic asylum and except in the case of lunatics there must always be some incentive to work. This incentive may be found in the approbation of the gods, the approbation of one's own conscience, or the acquisition of wealth, honour or other worldly advantages. Men do

SANJIVANI,
Feb. 27th, 1902.

not, as a rule, enter the public service or continue in it to win the approbation of the gods. As regards the enjoyment of the approbation of conscience, that may be possible in the case of high officials who are authorised to initiate big schemes and to whom it is given to frame new methods of business, and it might be possible for such officials to labour without pay or the prospect of promotion and pension. Such incentive or that offered by the prospect of gaining a good name and honours does not exist in the case of native subordinates, who are only destined to labour hard and ceaselessly. Under these circumstances, it is impossible to deny that Lord Curzon's advice has been quite worthless and irrelevant. That we have said so much on the subject is because His Excellency may, if he is convinced of the truth of our observations, think of adopting the necessary remedial measures.

HITAVADI,
Feb. 28th, 1902.

19. A correspondent writes to the *Hitavadi* [Calcutta] of the 28th February:—The Government sanctioned in November last the abolition of the twenty inspecting Punditships in the Backergunge district, and already six inspecting Pundits have been done away with, and three Assistant Sub-Inspectors appointed in their place; and it is said that the remaining Punditships will be abolished in two years, and seven Assistant Sub-Inspectors will be brought in. These Inspecting Pundits have served the Government with credit for nearly a fifth of a century, and helped in the spread of primary education in the district of Backergunge. Is it fair to dispense with their services without making any provision for them? Would it not have been better to wait for the death or retirement of these Pundits before bringing in the Assistant Sub-Inspectors? The inspecting Pundits are reported to be doing good work in other parts of East Bengal. Why should they, after all, be superseded in Backergunge alone? The matter deserves to be seriously considered by the authorities.

(e)—*Local Self-Government and Municipal Administration.*

SRI SRI VISHNU
PRIYA-O-
ANANDA BASAR
PATRIKA,
Feb. 26th, 1902.

20. *The Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 26th February writes as follows:—

The cause of malaria.

Those who do not believe that malaria is generated by the obstruction which is caused by railroads to the free passage of the water which accumulates in the villages may have their doubts dispelled by comparing the condition of the villages situate on one side of the Diamond Harbour line with that of the villages situate on the other. Rajpur, Harinabhi, Changripota, Barui-pur, Multi, Usthi, Bamandanga and Bajra are the principal villages on the west of the line, and they were formerly free from malaria. But since the construction of the line, all of them, with the exception of the last three, have become hot-beds of malaria. The reason why these three villages are free from malaria is that they are situate upon *khals* which carry away their superfluous water. The villages situate on the eastern side of the line—Majhergaon, Dhemo, Barasat, Baru, Durgapur, Maida, Jaynagar, Majilpur, Phutigada, Banamalipur, Vishnupur, Mathurapur, Gopaldanga, &c., are, on the other hand, free from malaria, the reason being that a number of *khals* pass through them, draining off all their superfluous water. There is no denying the fact that the railroad in question obstructs the regular drainage of the villages situate on its western side, and that these are the only villages in the neighbourhood which are smitten with malaria.

The origin of malaria has by many European physicists been ascribed to mosquitoes. We are not in a position to criticise their views on the subject. But the mosquito theory does not commend itself to our common sense. Mosquitoes have always existed in our country, while the origin of malaria dates only forty or fifty years back. Thirty years ago mosquitoes were a hundred times more numerous in Calcutta than they are at present. But thirty years ago there was no malaria in Calcutta, while at present it is not a rare thing. The mosquito theory has commended itself with special force to the Government; because the latter do not like to acknowledge that in India malaria, like famine, is, at least in a great measure due to the poverty of the people.

The remedy for malaria lies first in the bettering of the condition of the people, and secondly in the opening out of large numbers of passages for water

through the railroads. The Diamond Harbour line is forty-six miles in length, but it has only two large culverts in it. Any attempt on the part of the Government to drive away malaria by killing mosquitoes will be ineffectual. But if Government can compel railway companies to construct sufficient numbers of culverts in their lines, malaria will disappear from the country.

21. A correspondent writes to the *Bankura Darpan* [Bankura] of the 1st

BANKURA DARPAN,
Mar. 1st, 1902.

Complaints regarding a burning-ground in the Bankura Municipality.

March that those who have to use the ground set apart near the Pultar Ghat in the Bankura Municipality for cremating dead bodies suffer much hardship and inconvenience. The area marked out for the purpose is very narrow. Water has to be brought from a great distance. The municipal *meht rs* cannot be found on the spot. Sometimes the ground is full of charcoal, etc. The pits for burning dead bodies are not kept clean, and sometimes are not properly made. Will the Municipal Commissioners of Bankura see to this?

22. The *Prativasi* [Calcutta] of the 3rd March publishes a communicated

PRATIVASI,
Mar. 3rd, 1902.

Corrupt practices at the Nimtala Burning Ghât.

article in which, after alluding to the rapid increase of deaths from plague during the last week or ten days, and the consequent want of accommodation at the Nimtala Burning Ghât, the writer complains that the *doms* and police constables at the ghat are very much given to corruption. The new Municipal Act permits the throwing of a bit of half-burnt flesh from a dead body into the river; but this cannot be done if the constable is not paid four annas and the *dom* even more. This may be of no consequence to rich people; but to all others this is a positive grievance, as the throwing of the flesh into the Ganges is enjoined by the religion of the Hindus, and many are really mortified at being unable to do it, in consequence of their inability to satisfy the unlawful demand of the constable and the *dom*. Will the authorities kindly see to it?

(g)—*Railways and communications, including canals and irrigation.*

23. Referring to the reply recently given by the Bengal Government to

Government's reply to the memorial of the Midnapore khas-mahal raiyats.

the memorial which was submitted by the Midnapore khas mahal raiyats to the Lieutenant-Governor of Bengal on the occasion of his visit to Midnapore town in 1900, the *Sri Sri Vishnu Priya-*

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Feb. 26th, 1902.

-Ananda Bazar Patrika [Calcutta] of the 26th February writes as follows:—

The reply has surprised the khas mahal raiyats, and has banished all their hopes. They think that Heaven is against them, else a beneficent ruler like Sir John Woodburn could not refuse their prayers, knowing full well that their grievances were real. The reply avoids a separate discussion of the questions raised in the memorial, and evades every difficulty by the use of vague and irrelevant words. "The only method," says the reply, "by which the drainage of the tract of the country in question can be successfully and permanently improved would be a large drainage scheme costing probably 20 lakhs or even more." If twenty lakhs can benefit lakhs of people and save thousands from death, why not expend the money? Government is both the ruler and the landlord of these people, and the duties attaching to it in both these capacities make it imperative that the money should be expended for their benefit. But Government is not willing to spend a single pice from its treasury and says, "such a project could only be taken up under the provisions of the Drainage, Act VI (B.C.) of 1880, under which the cost of the necessary works is ultimately paid by the parties benefited by them. If the memorialists are prepared to favour such a scheme, they should take action under the terms of that Act." Had the memorialists been the raiyats of any private zamindar, Government would have advised them to apply to him. Last year the Lieutenant-Governor told the people of Faridpur, when he was among them, that it was the duty of the zamindars to remove water scarcity. But when the raiyats of a mahal, of which the Government itself is the landlord, petition it for the removal of a grievance, it says that the grievance may be removed if they pay the cost of its removal. This would not have been a matter of much surprise if the condition of the memorialists had been a prosperous one. But

how could the Government ask twenty lakhs from people whom it knows to have arrived almost at the last stage of distress, to have almost starved during some years past, and to be suffering from diseases all the year round? To ask for twenty lakhs from half-starved people who are unable to pay even their legal rents!

HITAVADI,
Feb. 28th, 1902.

24. A correspondent writes to the *Hitavadi* [Calcutta] of the 28th February:—

A railway complaint.

On the 23rd February I was travelling with family to Shahebgunge by the loop mail; the ladies were in the ladies' compartment. When the train reached the Rampore Hât Station a young native railway servant wanted to get into the ladies' compartment. I offered resistance, and he went away. He next wanted to get into a second-class compartment in which there were some European ladies; but a European gentleman gave him a blow and he had to go away.

HITAVADI.

25. A correspondent, writing to the same paper from Sowhali in Manikgunj, says that the people of Bagjal, Sarasin, Kachetara, Tegra, Falsachia, Dakla, Keshubpati, etc., are put to great inconvenience and hardship, especially in the rainy season, owing to the want of a road to Gheor, where a hat is held and there is a Post office. Will the District Board see to this?

Want of a road in Manikganj in the Dacca district.

HITAVADI.

26. The same paper says that instances of incivility of railway officers towards native passengers are very frequent in India. The employment of uneducated Eurasians on the lines is the cause of this. There can be no cause of complaint if good officers like the head ticket-collector of the Sealdah station are always employed on them. On the East Indian Railway native passengers daily suffer indignities at the hands of haughty Eurasian railway officers. But even the railway authorities acknowledge that such cases were rare ten years ago, or at least their number was then fewer than it is at present. Again, the reason of the Eurasian's incivility towards natives is the implacable hatred which he bears towards them.

Incivility of Eurasian railway officers and overcrowding of railway carriages.

Another grievance of native railway passengers is excessive crowd in railway carriages. Some people say that it is the passengers who are to blame for this, as they prefer travelling in crowded carriages to missing trains. But in reality it is the railway authorities who are to blame for not supplying sufficient numbers of carriages on lines. It is disgraceful for railway companies to limit the supply of carriages on the pretext of bad lines.

BANGAVASI,
Mar. 1st, 1902.

27. A correspondent writes to the *Bangavasi* [Calcutta] of the 1st March. The other day there was no accommodation in the intermediate class compartment "For Europeans only," and consequently at the Dinapore

European soldiers in a railway compartment.

Railway station two European soldiers entered the compartment in which two native passengers occupied one bench and three others occupied another. Without uttering a single word, the soldiers shoved the two persons over to the other bench. No resistance was offered for fear of being assaulted. Fortunately, the soldiers got down at Bankipore.

(h)—General.

HITAVADI.
Feb. 28th, 1902.

28. A correspondent, writing to the *Hitavadi* [Calcutta] of the 28th February, says that the people of Janderbazar, in the Birbhum district, suffer great inconvenience

A postal matter.

owing to there being no post office in their village, which is now served by the Bonkati post office. The people are petitioning the Postal Superintendent for a post office for the last ten years, but to no effect.

HITAVADI.

29. A correspondent, writing to the same paper from Bhajanghat, in the Nadia district, complains that the village postman never turns up even once in a fortnight in

A postal complaint.

village Medinipur, although it is his duty to come twice in a week. That is a source of inconvenience and loss to the tradesmen of the village. What

is more, the village postman gets the visit book signed by any way farer, in order to escape the consequence of his irregular visits. Will the authorities see to it?

30. The *Bangavasi* [Calcutta] of the 1st March says that when the Panchkrosi forest surrounding the Chandra Nath shrine was first taken under the Forest Department an enquiry was held into the matter, at the instance of the *mohant* of the shrine, by the Sub-Deputy Magistrate of the Chittagong Khas Mahals. People were not satisfied with the result of the enquiry, because neither the lessees of the forest under the *mohant* nor the *shastras* were consulted. Now the Lieutenant-Governor of Bengal has asked the Commissioner of the Chittagong Division to say what loss will the Forest Department suffer by an abandonment of the Panchkrosi forest, and what loss will the Hindus suffer by its retention under the Forest Department. The head of the Forest Department has been ordered to enquire into the matter. For the satisfaction of those who say that the feelings of the Hindus have been wounded by the transfer of the Panchkrosi forest to the Forest Department, the opinions of shastric pandits should be consulted in the matter. Again, the provisions of the Forest Act cannot with safety be extended to the Panchkrosi forest in which natural fires are of very frequent occurrence. Again license-fees for entering into forests are very heavy, so that *sannyasis* will be prevented from resorting to the Panchkrosi forest if it is taken by the Forest Department.

BANGAVASI,
Mar. 1st, 1902.

31. A correspondent writes to the *Dacca Prakash* [Dacca] of the 2nd March:—Babu Pramada Kumar Basu, late Assistant Head Master of the Lauhajang High School, intended to appear at the B. A. examination as a teacher, and duly forwarded his application by registered post to the Registrar of the Calcutta University. He also remitted by postal money-order to the address of the Registrar Rs. 30 as his fee on the 27th January. The application reached the Registrar in due time, but not the money. The Registrar informed Pramada Babu that he had received no money, and Pramada Babu in reply wrote to say that he had remitted Rs. 30 by postal money-order on the 27th January. On the 19th February, however, the Registrar informed Pramada Babu in a letter that no money had been received even then, and that the time for depositing his fee having expired, Pramada Babu would not be permitted to appear at the B. A. examination. The matter calls for an immediate and thorough enquiry. But who is responsible for Pramada Babu's irreparable loss of a year's time?

DACCA PRAKASH,
Mar. 2nd, 1902.

32. The *Prativasi* [Calcutta] of the 3rd March has the following in English:—

Educated natives in the Postal Department.

"Wherever ability is forthcoming, we give it our unhesitating encouragement," so said the Viceroy in his recent Convocation address. We are glad to be told that the Government is so liberal in its treatment of ability; we only wish the same could be said of the different departmental heads.

We take this opportunity of bringing to His Excellency's notice how native ability is encouraged in the Postal Department. In the Postal Department there are many competent graduates who, according to the rules of the Department, are fully qualified to be admitted to the examination held from time to time for the selection of Superintendents. But their claims are invariably overlooked, while Europeans and Eurasians of inferior education are nominated.

The truth of our statement will be seen on a reference to the list of the candidates nominated for the examination to be held this year. It is true that native candidates have sometimes been selected from amongst those who appeared at the Subordinate Executive Service Examination and came up to a certain standard of efficiency. But what prospect is held out to the educated natives who work in the Department and naturally look forward to the Superintendentship as the legitimate goal of their ambition?

It is clear to every one that by repressing the aspiration of those who are already in the Department, the postal authorities are rendering service in this Department less and less attractive to the educated natives. This will only lead to an ultimate emasculation of the Department.

PRATIVASI,
Mar. 3rd, 1902.

VI.—MISCELLANEOUS.

BASUMATI,
Feb. 27th, 1902.

33. Referring to Lord Curzon's recent Convocation speech, the *Basumati* [Calcutta] of the 27th February writes as follows:—

In giving advice to native journalists, His Excellency said, "Assail the Government if you please, but do not credit them with a more than average share of human frailty." The conception of the person or the thing which goes by the name of Government is tantamount to the conception of a number of officials. The intentions of the Government are nothing more than the intentions of this or that official. We speak of no other country, we speak of India only. From the time of Warren Hastings down to the *regime* of Lord Curzon, has no unjust intention ever tainted the work of the Government? People must judge the intentions of other persons according to their own light. As a matter of fact, there are intentions which though not bad in the eyes of alien officials professing a foreign religion, are very bad in the eyes of Hindus and Muhammadans. Believing, as we do, in Lord Curzon's impartiality, largeness of mind and love of truth, we desire to throw out a hint in one direction. Among the laws and regulations that were passed from the time of Warren Hastings to that, of Lord Elgin II, did none make a distinction between European British subjects and Indian British subjects? Has no such distinction been made in respect of the higher appointments in the Indian Empire? Has not the interest of white men been ever secured by legislation even by inconveniencing the Hindus and Muhammadans? If it is said that distinction between Natives and Europeans is made with good and honest intentions, we will say that all intentions in this world are good and honest, and that if the Native Press sometimes imputes bad intentions to the Government, that also is done with perfectly good and honest motives. But there are native papers which in criticising even the worst measures of the Government never impute bad intentions to it. Lord Curzon has yet much to learn about the Native Press. Lord Curzon does not think as highly or sagaciously of the Native Press as did Lord Ripon. Lord Ripon is a *Vaisnava*, but Lord Curzon is a *Kaula Sákta*. Ripon is the incarnation of modesty, and Curzon is the incarnation of self-confidence. In Ripon the *Sattvaguna* predominates; in Curzon the *Rajoguna*. Ripon is a *Yudhisthira*; Curzon is an *Arjuna*, or a *Duryyodhana* without *Duryyodhana's* faults.

BASUMATI.

34. The same paper says there is a rumour that certain high Bengali officials have been called upon to explain why they had attended the last Congress or the Industrial Exhibition in connection with the Congress. It is inconceivable that this is possible during the *regime* of Lord Curzon. Will the Government of Bengal assure the public of the baseless character of the rumour?

BASUMATI.

35. The same paper says that in the very week that the Viceroy advised native journalists not to impute motives to Government, they disregarded the advice. Writing on Mr. Pedler's, or, for the matter of that, the Government's, revolutionery scheme of education, introducing middle and primary examinations into the Entrance schools, the native journalists have observed that the scheme is meant to practically shut out natives of India from the Indian Civil Service competitive examination, and that Europeans or Eurasians in India do not come under the operation of the new scheme. The fact is, under the circumstances, it is almost impossible to resist or abstain from imputing motives. Will Lord Curzon provide against imputation of motives by frowns only?

HITAVADI,
Feb. 28th, 1902.

36. The *Hitavadi* [Calcutta] of the 28th February writes as follows:—

In criticising Lord Curzon's last Convocation speech, the *Englishman* newspaper says that it is as impossible for the native press to change its character as it is for the leopard to change its skin.

The loyalty of Indians is well-known throughout the world. In Europe the States are independent and yet there are anarchists in them who have organised clubs and societies. The Nihilists in Russia, the Socialists in Germany, and the Fenians in England are well-known to all. But is there

any such organised body of anarchists in India? In the Hindu shastras the King occupies the position of a god, and the spirit of loyalty is mixed with the flesh and blood of the Indians. Whoever therefore accuses them of disloyalty only shows his own mean-mindedness. It is true that Indians can take up arms against any one who interferes with their religion, but they never raise the trumpet-sound of rebellion at the prospect of the defeat of petty selfish ends. On the other hand, when the famous Ilbert Bill was being discussed with great fury in India, some of the Anglo-Indian newspapers ventured to say that if the Bill were passed England would lose India as she had lost America, that the European and Anglo-Indian volunteers in India would raise the standard of independence and drive away English armies from India. And it is these Anglo-Indian newspapers which have the audacity to give lessons on loyalty to the Indians. It is not disloyal to try to have the wants and grievances of the people placed before the sovereign, a sovereign who comes from a different country and professes a different religion. The Indian National Congress is doing this noble work in a calm and noble spirit worthy of admiration. The native press works in the spirit of the congress. It is one of the noble privileges of the native press to explain the sovereign to the people and the people to the sovereign. Its ambition is to strengthen the British rule in India by giving expression to the wants and grievances of the people, and the feeling of the sovereign for the subject and that of the subject for the sovereign. But it is a matter of great regret that there are people who see disloyalty in the doing of this noble object. Happily our rulers are not always guided by the Anglo-Indians. They know that tears are the only thing the Indians have. They know that in their suffering the Indians cry for their sovereign's pity, and failing to get that only curse their own fate. Indians know that the sovereign and a god are objects of equal adoration, and that when the sovereign or a god is dissatisfied, there is no remedy which they can think of. The *Englishman* may not understand this high spirit of loyalty, but it is truth and unquestionable truth. We know that the English people are solicitous of our welfare, and that the establishment of the British rule in India has opened the road to our improvement and given us political education which we never possessed. As children learn to walk by holding the hands of an elder, so we are learning to stand on our legs in the field of politics by holding the hands of Englishmen. We know and feel all this. But we ask those who say that we are disloyal, can we afford to be rebellious? None but the fool and the ignorant can say "yea" to this question. The few mistaken white men who get easily excited, and who do not refrain from using hard abusive language towards even the Viceroy when a Bill like the Ilbert Bill is proposed, and even venture to talk of rebellion think that the Indians are such as they themselves are. These people deserve only contempt.

URIYA PAPERS.

37. The *Uriya and Navasamvada* [Balasore] of the 19th February states that small-pox in the Balasore district. small-pox and fever have made their appearance in the Balasore district.

URIYA AND
NAVASAMVAD,
Feb. 19th, 1902.

38. The *Samvad Vahika* [Balasore] of the 20th February states that about 40 men and women died of small-pox in village Barua in district Balasore and that the same disease is creating great uneasiness in the minds of the residents of Barpada in Mayarbhunj.

SAMVAD VAHIKA,
Feb. 20th, 1902.

Condition of the weather in the Cuttack district.

39. The *Utkaldipika* [Cuttack] of the 22nd February states that the temperature is rising and that though clouds are seen in the sky, there have been no rains.

UTKALDIPIKA,
Feb. 22nd, 1902.

40. The *Sambalpur Hitaishini* [Bamra] of the 19th February regrets to notice the death of the Raja of Bonai, who died on his way to Bamra while engaged, as a leader of a marriage party, in conducting his son to that place to marry a daughter of the Raja of Bamra. This sad incident is bitterly mourned by both the parties to the marriage contract, the execution of which has been stayed for the present.

SAMBALPUR
HITAISHINI,
Feb. 19th, 1902.

ALL THE NATIVE
PAPERS.

41. All the native papers of Orissa notice the death of Lord Dufferin, and state that the expansion of the Legislative Councils of India was due to his liberal views that generally sympathised with the aspirations of the rising generation of the Indians.

Lord Dufferin's demise mourn-
ed.

URIYA AND
NAVASAMVAD,
Feb. 19th, 1902.

42. Referring to the inspection of the antiquities of Balasore by Babu Purna Chandra Mukerjee, an officer of the Archaeological Department, deputed by the Bengal Government for the purpose, the *Uriya and Navasamvad* [Balasore] of the 19th February states that the public may look forward with hope to the repairs or restoration of the relics of the past during the administration of Bengal by Sir John Woodburn and the Viceroyalty of Lord Curzon, both of whom are distinguished for their genuine interest in the ancient architecture of India.

Archæological Survey of the
Balasore district.

UTKALDIPIKA,
Feb. 2nd, 1902.

43. The *Utkal-dipika* [Cuttack] of the 2nd February gives an account of the proceedings of the rate-payers of the Cuttack Municipality, of whom 3,000 assembled in the Municipal garden on the 14th instant under the leadership of the Hon'ble M. S. Das, their President, and of Babu Biswanath Kar, their Secretary. By the adoption of a series of resolutions, they protested against some of the actions of the Cuttack Municipality, which they considered illegal or irregular, and they communicated the substance of their proceedings to the District Magistrate, the Divisional Commissioner and the Bengal Government. They complain that they were not consulted when the new building regulations were framed and submitted to Government for approval, though they were the principal party interested in the matter, and that a translation of the regulations was not circulated among the rate-payers for their information. They strongly object to the appointment of an Assessor on a high salary to revise the Municipal assessments, though this might have been done *gratis* by the Ward Commissioners, who are expected to know more of their electorates. They look upon this expenditure as illegal under section 73 of the Municipal Act, inasmuch as the amount was not entered in the budget-estimate of the past year. Considering that there are a number of sarkars to realise the municipal rates, they do not see the reasonableness of compelling Municipal rate-payers to pay their rates in the Municipal Office.

A protest meeting of the Cuttack
Municipal rate-payers.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 8th March, 1902.